Prior to the meat Ol-Pul [illegible] the men must eat meat in the forest or bush. They build a small round stockade, called *Ol Pul*, of thorns with one entrance about 2 ft. 6 ins. high through which one must crawl. Here they store the meat, and sleep. They may eat the meat either within or without the *Ol Pul*. There is a picture of an *Ol Pul* opposite p. 250 in Hollis.

The meat is pierced by a wooden spit about 18 ins. long. This is stuck in the ground by the fire and the meat is roasted. Soup is also made of fat and water and the bark of *El Kitubosu* or *El Kiloriti* trees. The decoction of these barks makes the warriors fierce. They also ascribe to this cause the curious hysterical fits into which they frequently fall when excited. I can vouch for the *El Kitubosu*, small doses of which do, in fact, produce a fierce and unbalanced state of mind. I have never tried the *El Kiloriti*.

When the warriors sleep in an *Ol Pul* they pray to God at sunrise on behalf of their age-group. Each one takes his [illegible] and rubs it in the ashes of the fire in the *Ol Pul*. He then goes out of the entrance and strikes the sides of it and walks towards the East reciting his prayer and striking trees with the [illegible]. While returning he sings the war song [illegible] of his age-group. As he re-enters the *Ol Pul* he throws the [illegible] into the thorns at the entrance on his right and leaves it there. There are nearly always a bundle of [illegible] to be seen in this position.

The prayer is as follows:—

"[illegible]"

Here is the translation:—

"O God I have prayed Thee having come out hither with my garment unfastened. Thy (warriors) have come out here, let not wild beasts hurt my head. And Thee O God I have prayed give us the cattle which prosper steadily. And Thee O God I have prayed bind together for us the age-group in one garment. And I have said to Thee O God let not the wild beasts hurt the heads of the fortunate ones who have come out here and let them but hurt the heads of other fortunate ones who come from far away. I have prayed Thee God, my beloved, when the sun rises from the valley, strike them as with the rays which are lucky."

Each age-group has a different song. The song of the El [illegible] is "[illegible]" I cannot translate it because, like other Masai songs, it is couched in rather cryptic language.

56 535 [302] East Africa), and the whole body is smeared, from the crown of the head down, with a mixture of red sand and beef fat. The dancers gather together into groups of a dozen or more, all facing inwards towards a small open space. One young man steps forward into the space, makes a few prancing dance steps, and then starts to jump perpendicularly up and down, his long hair flying up above his head into a kind of halo at the top of each jump.



FIG. 2. THE DAY OF THE SACRED BOY

Above, warriors leading their families round the [illegible]; middle, the warriors dancing [illegible]; below, warrior with feather headdress [illegible]

Meanwhile the other dancers chant and groan, awaiting their turn to jump. Now and then the type of dancing was abandoned and the dancers formed up in single file, going in procession back and forth across the centre of the manyatta. As the number of dancers increased, the young men became more and more excited and soon a number were throwing fits. Foaming at the mouth, eyes
[19] staring, arms rigid at right angles to the body, the sufferers stagger wildly about until friends come to them and hold them down.
[304] These fits are caused by the habit of drinking an infusion of the

/186 cont./

296 have adopted many of their manners and customs the warriors regard
171 becoming stricken with the em boschona as a sign of true, ferocious
[179] warriordom, and they frequently simulate it for this reason. Amidst whooping cries the simulator with spear in hand dashes out of the camp and would surely not inflict an injury on anyone, even if -- as in the /187/ cases observed among the Wadschagga -- a few people did not immediately run after him, seize him, and lead him back.

296 The lack of any control over emotions and inclinations probably
[152] also plays a not unimportant role in the occurrence of em boschona. Its cause seems to me, however, to lie entirely in the excessive use of the abovementioned excitants, so that the illness would not occur at all if they were avoided completely or were taken only in a very
276 considerably lesser volume. Their harmfulness can be observed almost
561 daily among the warriors in an abnormal state of nervous irritability. This view is based on my observations (with which all the statements on this point made to me by the Masai agree) that only the warriors, that is, the young, strong, healthy men, are stricken with em boschona, while boys and youths, before they enter into the association of the warriors, and even during the first period as such, and furthermore married men, as well as girls and women, remain completely immune to it. These persons, however, either do not take any of the stimulants named at all, or only in very small measure.

296 In this description of em boschona one is inevitably reminded of
158 the running amok of the Malays. Only the complex of symptoms
191 is similar, however, while the etiology and the prognosis are entirely different. Whereas running amok as a rule ends with the death of the person concerned, em boschona is cured within a few days. Whereas the effect of opium as the original cause of running amok is today no longer regarded as decisive, in every case of em boschona the copious use of those agents only a short time before will be indicated.